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# "UNITY"

## SUNDAY SCHOOL LESSONS.

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FIRST SERIES.

—BY—

MRS. KATE GANNETT WELLS.

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### CORNER-STONES OF CHARACTER.

- |                    |                   |
|--------------------|-------------------|
| 1. Truthfulness.   | 7. Order.         |
| 2. Honesty.        | 8. Concentration. |
| 3. Unaffectedness. | 9. Justice.       |
| 4. Temperance.     | 10. Usefulness.   |
| 5. Self-Control.   | 11. Trustfulness. |
| 6. Promptness.     | 12. Reverence.    |

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## SUNDAY SCHOOL LESSONS.

# CORNER-STONES OF CHARACTER.

BY MRS. K. G. WELLS.

It is proposed in the following lessons to merely outline a series of talks between the teacher and her class of Sunday School children on practical subjects, each one viewed in the triple light of duty to God, to one's self, and to others; with special emphasis laid on the last point, that the child may feel himself to be a necessary part of humanity, therefore having duties towards it. It is suggested that the lessons may be found more entertaining, if each child is compelled to preach a little sermon on some part of the subject, as children do in playing church; or if two or three are specially appointed to argue back and forth on some case in illustration of the topic. The children should learn the motto placed at the beginning of each lesson, and at the close of the hour should be asked if they understand it.

### LESSON I.

#### TRUTHFULNESS.

*"To thine own self be true,  
And it will follow as the night the day,  
Thou canst not then be false to any man."*

Truthfulness is the **chief corner-stone** of character. Without it you build yourself only to fall to pieces.

**A lie can be told** by words, actions, looks, exaggerations, half-sayings, jokes, by talking "over the left," by laying wrong emphasis, and by silence. An untruth states something which is contrary to the fact; a lie states the same with an intention to deceive. Carelessness or ignorance may cause the first, only wrong-doing the second.

Lies are a **poor means of self-defence**. First lie leads to second lie, and lie third is stealing. Own up to a lie or untruth at once.

Sometimes girls call an act of politeness a "**white lie**," and so are rude in order to be truthful. Try to make every one happy, and then politeness will be sincere.

When a **wrong promise** has been made, it must be broken, even at the risk of not keeping one's word. But confess that you are going to break it because it was a wrong promise, though the boys may taunt you as a liar for so doing; and don't promise again.

A lie is a wrong to one's self, to the world, and to God:—

**To God**,—because it is God and we together, that make ourselves. We must do our part that He may do His; and we show our love and gratitude to Him by not shirking the hard work to be done by us.

**To one's self**,—because, if one tells any kind of a lie, he feels mean, frightened. A liar loses influence, often gets "bullied"; is a coward, by not daring to be true; and lazy, by taking the nearest means of defence.

**To others**,—because it is Language that binds us all together. By it we understand and depend upon each other. (Even animals and birds use it, as in twittering and neighing.) To misuse it is to falsify our mutual relations. There can be no real helping, no friendship, no wide business, no true internationality, unless words are truthful.

## SUNDAY SCHOOL LESSONS.

### CORNER-STONES OF CHARACTER.

BY MRS. K. G. WELLS.

#### II. HONESTY.

*"An honest man's the noblest work of God."*

*"Thou shalt not steal."*

*"Honesty is the best policy."*

**Robbing** a bank, a house, or a hen-roost is *stealing*; and snatching a loaf of bread, because hungry, or slyly getting at the pantry preserves, is "robbing." Boys don't always think they are the same. To take what is not yours is stealing, e.g., hooking apples from an orchard, or peanuts or candy from the street-stands, or wearing your sister's bow without her leave, when she is away, or not returning a borrowed article. Borrowing money, and half meaning not to repay, leads to the State's Prison.

The habit of stealing is formed in **little ways**. A boy takes his father's pennies from his coat-pocket, because what is his father's is his, he says. So stealing depends on the *amount*, does it? Where does it begin? At ten or fifty cents?

To "**take a prompt**" at school, or bargain for another's composition, is stealing. The ideas and knowledge are not yours, and, worse still, you get credit for doing what you did not do. If a child resists his first prompt, he wins a victory; if he takes it, he falls low. Be very watchful over yourself, for it is so easy to steal at school by taking prompts, ideas, slate pencils or luncheons. Next, one steals in the street, then at home; there he may be found out and led back to the right; if not,—. It is hard to be honest when apples and pins and exercises are lying about loose. Say to yourself all the time, *they are not mine*. Begin life by not taking each other's playthings in fun or earnest, unless lent.

Do not **steal time** from other people by asking them to do what you can do yourself. Do not **keep** anything because you have found it, nor expect a reward because you find the owner.

Both boys and girls ought to be patriotic. The cheating boy makes the **dishonest voter**; and the girl who tells white lies won't, when rich, give an honest return of her income, nor of the contents of her trunk to the Custom House. America needs honest votes and taxes honestly paid. We forget to call Washington, Lincoln and Sumner politicians, because they were honest. Serve your country by honesty like theirs.

The teacher will please recall the **three-sidedness** of every duty, and lead the children to form three conclusions, that honesty is due to *God* for the general reason given in the first lesson; to *one's self* for the sake of his character, his peace of mind, and his greater influence for good on the world; and to *others*, because honesty is only truthfulness in action, and the business and friendship of the world cannot subsist on false bases. The similarity of the three reasons in these two, and in the following, lessons will show that, notwithstanding the existence of separate sins and virtues, yet goodness includes every virtue, and evil every vice; and that the chief reason for laying one corner-stone is the same as for laying another.





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## SUNDAY SCHOOL LESSONS.

### CORNER-STONES OF CHARACTER.

BY MRS. K. G. WELLS.

#### III. UNAFFECTEDNESS.

*"Fine manners are the mantle of fine minds."*

Truthfulness and honesty lead to Unaffectedness, which is one of the *polished* corner-stones of character. All boys and girls want to have fine manners, yet all know what it means to "put on airs." It takes a great deal to make a gentleman or a lady. Unaffectedness helps much in such a making.

With girls, **affectations** come sooner than with boys; e.g., tied-back dresses, fan-flirting, simpering voice and smile, lazy manner. What is silly, vain and senseless in a girl becomes contemptible in a woman. Boys swagger, put on "bossing airs," know all about politics and business, and patronize their elders. They are fault-finding and irritating, and grow up into conceited, ignorant, weak men.

**It won't do to be merely natural**, because that often means having a rough, ungraceful exterior, though a kindly heart. Only polished saints can afford to always act as they feel. Think a great deal about your manners, by trying to imitate the grace of others, and by longing to make every one a little bit happier; think enough to see your faults, but not your good points.

First impressions are made by manners, and if girls and boys want to be popular, they must not be affected; other girls and boys won't "stand" that. First, try to be *good*, (that means everything); next, to be *intelligent*; thirdly, to have charming, noble *manners*. There are two general types of manners, the consoling and the exalting; for all persons are unconsciously consolers or exalters to others. Perfect manners would unite both types.

Never forget that unless **fine manners are founded on simple, sincere purposes**, their polish will soon vanish. Affected girls *can't* be pretty or dignified, nor affected boys look gentlemanly. A truthful, honest character will show itself in a pleasing face and lovely manners; and constant fine manners, in turn, help one to be good. *Pretence* of all kinds is wrong, and never deceives long; affectation is a form of hypocrisy. Do not pretend to know when you don't, nor act as if you had always known something, when you have just read it; or as if your influence in a certain matter had been quite important, when it was not. Never try to show off, or to be greater than you really are.

**Towards God**, unaffectedness is shown by not thinking of something else when saying your prayers, or by fancying that you can mislead Him about your motives by apparently good deeds.

**Towards one's self**,—by making your manners the reflection of a noble, simple character, not relying on the first alone for credentials.

**Towards others**,—by never pretending to be what you are not, and by never putting on grace merely to *please* without wishing to *help*. Feel the beauty of the world, its joy, its loveliness, and your feelings will express themselves in manners that will be agents of peace, of mirth, and of comfort.

## SUNDAY SCHOOL LESSONS.

### CORNER-STONES OF CHARACTER.

BY MRS. K. G. WELLS.

#### IV. TEMPERANCE.

*"Excess is sin."*

Temperance in regard to pleasure and appetites is part of that self-control which will be the subject of the next lesson.

What is the **proper end of eating and drinking**? *Nourishment.* *Pleasure* comes in also as an element, gratis, and in this element lies the danger of intemperance. Is it right to like candy and cake, and to enjoy our meals? Yes; if sense of pleasure does not make us either selfish, sick, or gluttonous. Like candy, but be able to go without it.

Is it right to drink **wine, tea, and coffee, or to smoke**? For children, *No*. (The teacher will here handle the question of total abstinence, and will find the chief argument in its favor in the chivalric feeling of abstaining "for others' sakes," the principle of "*noblesse oblige*." Appeal to a child's generous nature.) Show also that the future health of the young depends upon the early observance of temperance in all things; and that intemperance wastes health, money, time and power.

Temperance is an **easy virtue to acquire**, because, 1. Self-denial has its own charms. 2. It is easier to imitate an example which demands an exercise of the will than of the intellect. 3. It does not remove the power to have a good time.

A *child's* temperance would naturally consist in refraining from **elaborate lunches** at cake-shops, from spruce beer and the like, and from sweet-fern cigars. Such smoking and eating are unhealthy practices, and foster envy among those who are not able to follow them, besides leading the weak and covetous to deceit to obtain the desired object. Many a first step in wrong doing can be traced back to such school-luncheons and other early forms of self-indulgence. Temperance at a **child's party** means not to eat all the ice-cream one can get, nor to put candy in both papers and pockets, nor to want to beat in *all* the games one plays.

So intemperance applies to **much more than eating and drinking**; it means, also, demanding *too much* of any one thing, or seeking *constantly for novelty*; e.g., going too often to the theatre; buying all the fashionable colors in cravats and ribbons; wanting new toys, instead of mending old ones and making believe that the same plaything can serve many purposes; calling for new books, especially for trashy novels, instead of reading over the old, good ones; being unhappy because a party is missed. Some girls want to go to every party, yet pretend to go to school at the same time. Temperance always leaves *on hand* material for a good time later; boys and girls act as if pleasure could only be had *now*.

Temperance is a **duty to God**, because by keeping our mental and bodily powers healthy we can help Him more: **to ourselves**, as thereby we increase our own abilities and enjoyments: **to others**, because our example and encouragement are due to all who fail and who strive.





## SUNDAY SCHOOL LESSONS.

### CORNER-STONES OF CHARACTER.

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#### V. SELF-CONTROL.

"How happy is he born or taught, . . .      "Lord of himself, though not of lands,  
Whose passions not his masters are!"      And having nothing, yet hath all."

**What is Self-Control?** Mastery of one's self. The way in which one acts externally and thinks and feels internally, is one's self. What an amount to control! But if you cannot be your own master, you will be your own slave. Sometimes it is easier to control actions than feelings, sometimes feelings rather than actions. To be complete master, *both* must be controlled. Self-control is self-restraint, i.e. the ability to impose wise limitations upon one's self, to hold back from doing the wrong or silly thing, whip in hand. What is the whip? A *strong conscience*, that won't let one have any peace except by minding the right. As one's self has to make one's self mind, self-control is hard to obtain; and when we think we have it, the want of it often surprises us.

**How is it to be obtained?** By biting your lips when you want to be, and begging pardon when you have been, impudent; not fighting when you think you can't "stand" something, (a brave boy rarely fights,) Prov. xvi. 32; counting ten, when angry, before paying back; and counting the costs of all wrong doing. By not relying too much on your hopes and so failing to take pains to acquire what you want, as in school-examinations; by keeping away the desire for play till recess or nursery-hours come. (Children would study better, if they thus restrained themselves.) By not yielding to fears, and so losing courage; by checking snubs, sarcasm and unkindness to others; by not doing little mean things to another, just because you are out of sorts, or assuming a patronizing or indifferent tone as a make-shift for actual crossness. By not being cross when sick, and not making temperament or inheritance an excuse for little striving. (Enlarge upon this point with the elder children; such excuse is cowardly, fatal to effort, sets a miserable example, and results in transmission of less moral strength to the next generation, who should inherit even more richly from us, their past, than we have from ours.)

**What does Self-Control effect?** Not immediate happiness; it oftener brings disappointment of a plan, and seems unnecessary; but patience with one's self and others, bravery, superiority to circumstances, contentment, power to work, and ability to bear the joy and sorrow of life;—thus, freedom.

**Instances of Self-Control:** let the children give some, e.g., Washington and Valley Forge, Newton and his dog, Casabianca, Ida Lewis, present different forms of self-control.

**To God,** our self-control is due, that by the subordination of other feelings we may more desire to do right and to love Him. **To one's self,** because this is not only a corner-stone, but the rock out of which the whole character up to the very top has to be built. **To others,** because as children, still more when older, we shall take our part either as leaders or assistants\* in helping mankind, and unless self-controlled, we can neither govern nor follow others long.

## SUNDAY SCHOOL LESSONS.

### CORNER-STONES OF CHARACTER.

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#### VI. PROMPTNESS.

*"The flighty purpose never is o'ertook,  
Unless the deed go with it."*

**What depends upon Promptness?** Health, enough time for every duty and many pleasures, home-comfort, success at school, in travelling, in business, in life. People who are good and bright, yet always too late, will generally be at the bottom of the ladder of successful energy, for promptness leads to promotion and success. The punctual store-boy becomes the clerk, often the partner, and the punctual girl becomes the reliable business-woman. Those who soonest know the market-values make most money; the general who quickly marshals his forces wins the battle. Some people are never ready, even for a good time; the train goes out of the depot as they come in, the pleasure-party hurries them off, only half-fixed for it.

Promptness first formed as a *habit* becomes a *principle*, and so ennobles the wearisomeness of attending to a detail. The **habit** begins in babyhood by minding quickly, not making a fuss about what must be done and, the sooner done, the better. Count how often in a day a child can always be prompt: (1) when awake in the morning, by getting right up, not yawning in bed; (2) being punctual at school; (3) not lingering on the way home and so coming with unbrushed hair to dinner, or, if the hair is smooth, finding the steak cold; (4) starting at once on the afternoon's play; (5) coming back in time to thoroughly learn the school or music-lesson; (6) going to bed at the appointed time. Six times a day, seven days in a week:  $6 \times 7 = 42$  times of prompt punctuality, i.e., being quick and glad to be punctual.

Promptness now becomes a **principle**, is the clock-work guiding one's life, and unpunctuality becomes a kind of robbery of one's own, and a sure robbery of others', time. The principle clinches the purpose by carrying it into action at once. It sees that if a thing is right to do now, it is wrong to do it by and by. What is the use in meaning to do and never doing? One's own powers for work are thus wasted, freshness and energy of feeling are lost. Not only feeling, but the actual opportunity, goes. A minute cannot be recovered; the life that might be saved or benefited by speedy help is either lost or suffers.

**Want of Promptness is caused** by love of ease, laziness, carelessness or absent-mindedness. The first two causes are cowardly and selfish, the last two are wretched excuses for unpunctuality. No brave child will try to shield himself under an excuse; for excuse in itself implies that the reason offered as excuse was not necessity.

The obligation to be prompt because of **God, others, and ourselves**, resolves itself into the general reason that our **helpfulness** is increased by our promptness. We shall help God and others almost in proportion to the quickness and zeal with which that help is given; the aid offered by an unwilling, slow spirit defeats its own object. We help ourselves by the determination that it gives to our character to do our work at once.

Let the children think of proverbs about punctuality.





## "UNITY" SUNDAY SCHOOL LESSONS.

Series I.

### Corner-Stones of Character.

No. 7

BY MRS. K. G. WELLS.

#### ORDER.

*"A place for everything and everything in its place."*

*"Order is heaven's first law."*

Order is not alone to be regarded as the **regular performance of details**, but as a **principle of the universe**. A child should learn that he is governed by the principle, yet must govern the details, of order. Life here depends upon the orderly fulfilment of laws, that control the seasons, the heavenly bodies, the atmosphere, vegetation, etc.; yet the internal and external arrangements of that life must be conducted by one's self, on an orderly plan.

The state punishes disorderly persons, so every right **home** should insist that its **order, plan, or method** should be followed by all its inmates; order in the kitchen, nursery, parlor. Children should be taught to play with their dolls and soldiers in an orderly manner. (Kindergartens teach method in play.) Girls and boys can well be slaves to order, by putting everything in its place. When older, they will learn that self-sacrifice sometimes demands the neglect of little details, which orderly habit seems to make imperative, because some higher good to others requires instant performance; yet such neglect is but the fulfilment of a principle of order, that the greatest duty be first done. The relative importance of actions must be learned.

**Health** depends upon regular sleep, food and exercise.

**Mental powers** depend upon the order observed in studies, not only the order of, but in, study; grasping first the general outline of a lesson, next, its details. Order in anything indicates design. When facts and principles are learned, stow them away in the brain, where they belong, fastening them, by thinking, to some other fact or principle; each brain cell takes its own material.

**Everything** should be kept in order, bureau-drawers, school-desks, clothes, playthings, tool-chests (if the nails are lost, what is the use of a hammer?), as well as actions, thoughts and speech. Don't talk in a headlong manner, "putting the cart before the horse." Neither business nor book-keeping can be conducted without order. A boy's cabinet of stones and shells and a girl's herbarium are of little value unless orderly arranged.

Order is **illustrated** by the regular arrangement of atoms for crystallization; by all parts of the flower being packed away in the earliest stages of the bud; by the foolish virgins who mislaid their oil. Let the children think of other instances of order.

Our observance of order is due to **God, to others, and to ourselves**, that again our helpfulness may be increased. We help God by carrying onward with orderly growth the work assigned to each one to further the fulfilment of His purposes. We help others most when we have a well-considered plan of action for aiding them, instead of mere impulsive kindness. We help ourselves when we know where both in our brains and in the world to seek for what we want, and, having found it, where to place it.

## "UNITY" SUNDAY SCHOOL LESSONS.

Series I.

### Corner-Stones of Character.

No. 8.

BY MRS. K. G. WELLS.

#### CONCENTRATION.

*"Whatsoever thy hand findeth to do, do it with thy might."*

It is very difficult but absolutely necessary to lay the corner-stone of concentration, for it means **continued, persistent application** to one object; the "keeping at" something with steady energy until it is mastered. Habits of self-control and order enable one to practise concentration with greater ease than if there had been no previous discipline of one's self, yet this habit must begin in childhood. Five minutes' absorption in learning one's letters teaches more than their names.

A child should **train himself** to concentrated effort by seeing how much he can do in a given time; or by often studying where others are talking, thus learning to fix his mind on what *he* is doing.

It takes **patience, perseverance and thoroughness**, three commonplace qualities, to be a genius. Yet children frequently say, if they only had talent or were geniuses they could then do something, implying that to be wonderful requires no effort. Because of such reasoning we have so few great men and women. (To every 4000 persons there is only one who is eminent.) Some of us are born with more ability than we realize, because unless we give strict attention to our powers, they will not develop.

Busiest people have the most time, because they give **all their strength** to whatever they are doing, so it is soon done and well done. To play, work or study in a scatter-brained way takes an immense amount of time and is very fatiguing. Concentration easily understands square root and Latin grammar, beats at croquet and foot-ball, cuts dresses to fit, and sets the tables straight, talks to the point and acts successfully.

The **moral work** of making one's own character also depends on the amount of continued effort used, else one slips back. We cannot be bright, brave, useful, good, unless we try with our whole heart, soul and mind.

**Helpful books**, whether technical or in the form of novels, **brilliant victories, great inventions, noble lives**, are all due to concentration, e.g., Napoleon, the would be conqueror of Europe; Watts, the inventor of the steam-engine; Palissy, of pottery; Good-year, of vulcanized rubber; and Wilberforce and Florence Nightingale as philanthropists, succeeded by steady work. The people with one grand idea are the reformers, like Luther and Cromwell; if a leader is sympathizing he becomes beloved. If Christ had not given himself wholly to his work, if he had not cared for every one, would so much of the world now be called after him,—Christendom?

Concentration is a **duty to God**; for the exercise of it helps us to keep our love for Him firm, distinct and lasting, instead of being a shadowy product of the imagination or of transitory feeling. It is a duty to **others**, as we should serve them always with all our might; and to **ourselves**, as only by patient, constant effort can we carry our powers of any kind to their fullest development.





## "UNITY" SUNDAY SCHOOL LESSONS.

Series I.

### Corner-Stones of Character.

BY MRS. K. G. WELLS.

#### JUSTICE.

*"The just man walketh in his integrity."*

A child's name for justice is **fairness**. The play-ground's cry is "that's no fair," or "play fair." How can children then be fair or just?

Firstly, by **actions**, by giving to each one his due, whether it is money, pencils, paper, books, toys, or bats and balls. Return a sharpened pencil, sharpened; a book undog-eared and toys unbroken. Business people even pay for what is lent to them. In dividing candy or chestnuts give fair measure, and in "swapping" anything, be sure that the other boy or girl receives the full value of what he "swaps." Earn the money for Christmas gifts. Don't ask mamma to give you money, for you to give right away as presents. Let other boys and girls have a fair chance to do their best without your hindering them, if only by your cool manner.

Secondly, by **thoughts**. In judging other people, put yourself in their place and try to understand them before judging them. Try to see things and persons just as they are; then feel sorry for others' failures, before you say what you think, or before your thinking is hardened into an unchangeable, unkind opinion. Understand people's motives, which are often better than the awkward result of motives,—actions. Let "mercy season justice." (Tell the story of the Merchant of Venice.) Too much enthusiasm or too little sympathy leads to false estimates of others. Being just alone makes you respected, but not always beloved. (Aristides the Just.) Clear judgment of men and things is insight, and insight makes one a leader and keeps one from doing wrong. Children form hasty judgments, declaring they never will speak to each other again. Where is their justice?

**Civil society** depends for its existence upon the administration of justice; crime must be prevented and others' rights respected; so also must a **home** and **friendship** be regulated on principles of justice. Justice rejects undue praise, and is not too proud to exclaim against undue blame. Children should be frank with parents and teachers.

Be "**square**" in all your dealings even with yourself.

Justice lead to **bravery**, defence of the weak, and to chivalry in speech, act and thought; it makes the patriot, and the defender of noble causes, and the vindicator of others' claims.

Let the children recall the emblem of justice (the scales), its synonyms,—right, lawfulness, etc.,—and give daily illustrations of it.

Towards **God** justice is shown by not allowing childish anger or troubles to lessen belief in His eternal fairness; towards **others** by not imputing false motives to them, by not being prejudiced against them, and by not withholding that which belongs to each one; towards **ourselves** by being neither conceited nor depressed, and by doing for ourselves the best we can without interfering with others' rights and pleasures.

## "UNITY" SUNDAY SCHOOL LESSONS

Series I.

Corner-Stones of Character.

No. 10.

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BY MRS. K. G. WELLS.

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### USEFULNESS.

*"Usefulness is the parent of happiness."*

Usefulness is the **test** or **measure** of one's **value**.

Usefulness in **doing** consists largely in doing things for other people in their way, not in ours. Children often like to help in their way only, and don't want to do an errand right off, or to mind the baby on a play afternoon, or to amuse a tiresome little visitor when they have their own "cronies." Just so long as it is fun, they like to help; but when the useful thing has to be often done, or something else given up for it, then they make excuses. Yet little girls have taken care of sick mothers, and little boys have supported their families by selling newspapers or by boot-blackening. (Let the children give such instances as they know.) Girls and boys need not be poor in order to help; they can still look after the smaller children; watch their parents' faces to see what they need but do not mention; hand others the hot toast; brush the hearth; light the lamps; have papa's slippers and mamma's shawl ready.

Usefulness in **being** comes from the effect of character. If the corner-stones have been well laid, the influence that comes from such building helps. If a child is too sick or crippled to do anything and yet is patient, truthful, etc., he helps by showing that goodness need not depend on health. A gentle child makes a home peaceful.

Usefulness in the **home** lies in doing all you can to make it bright and comfortable, by watching for little ways in which to serve parents and grandparents, brothers and sisters, servants and visitors:—in the **school**, in obedience and attention to teachers:—and in the **world**, in doing everything for everybody.

Let the children count **how many times** in the day they can be useful **without much effort**; then how many times **with** effort. Let them think of suitable proverbs and rhymes.

Only a few people can do great useful things, but all can do countless **little** things. Never despise an opportunity because it is slight or shirk it from fear of seeming "goody." Don't be ashamed to pick up and return the fallen apples and sticks which some poor body has dropped, or to carry bundles, and to be friendly to queer-looking people.

Usefulness like justice **leads to chivalry**, which makes one labor for others' sakes. It is grand to be useful, every one can be, even if neither brilliant nor handsome. It is the one thing always left to be done, when a child cannot succeed in plays or studies as he wishes; all it needs is attention to and sympathy for others' wants. Then as one grows older, usefulness will be marked by tact and grace.

If even **God** needs our help, how much more must **other people**, and as our usefulness can aid both them and Him, we should do our utmost to develop our power of aiding for **our own** sakes.





## "UNITY" SUNDAY SCHOOL LESSONS.

Series I.

### Corner-Stones of Character.

No. 11

BY MRS. K. G. WELLS.

#### TRUSTFULNESS.

*"Trust in all things high  
Comes easy to him."*

Trustfulness means the ability in one's self to be **depended upon** and to **depend upon** and **confide in others**. It is being "on honor" all the time. Children tell each other secrets "on honor;" people trust you through life, believing in your honor; and as they believe in your honor, you believe in theirs, so trustfulness is constant give and take between friends.

**Friendship** depends upon our trust in others. Children first trust their parents, next their teachers, playmates and books; finding that results are due to causes, as that rain comes from gathering clouds or that unhappiness follows sin, they begin to believe in law and finally trust God, who makes the laws of nature and of our own being. Ps. xi. 4. They are friends with their home, with the world, and with God.

**Success** greatly depends upon trusting wisely. See whom you trust and why. Keep your eyes open. Don't depend upon others or tell secrets to every girl or boy chum, till you know all about them, and never pledge yourself to do anything till you know what is to be done. Don't believe in queer doings or extravagant sayings without examination. Children will trust each other and be very intimate, then suddenly get put out at something and call each other "mean;" where is their trust?

**Disobedience** prevents trust, for then the children must be watched. Is that pleasant? If a girl is trusted to go to bed early, or a boy to come home at dark, but neither are punctual, the mother feels she cannot trust them in larger ways. If a message is entrusted to you, give it exactly; if your pocket money is not to be spent on candy, don't buy spruce-gum or something like candy.

Children can't have liberty or their own way till proved worthy of it.

Don't be **suspicious** or **jealous** of another, believe that every one means right, till you know the contrary. Don't impute ugly motives, don't think girls mean to snub you or boys to be impudent till you are sure.

Never **deceive** or betray another's trust, for it makes sore hearts and lonely lives. Guard another's trust as your own life.

A **trustful** child is **joyous, loving and loved**, and makes others good to him or her by showing belief in their goodness. A trusted child is the classmates' guardian, the teacher's help and the parent's confidante; the boy becomes the brave knight of chivalry, the responsible business man and the nation's leader. The girl is every one's helper and is helped by every one.

Trustfulness is due **God** because real belief in his wisdom and love implies a trust in it and that belief and trust should be strengthened by the experiences of each year of our life; to others because trusting them develops their nobility of character; and to ourselves, as it increases our self-reliance and our cheerfulness.

## "UNITY" SUNDAY SCHOOL LESSONS.

Series 1.

### Corner-Stones of Character.

No. 12.

BY MRS. K. G. WELLS.

#### REVERENCE.

*"Reverence God, Truth, Love."*

Reverence is the last and most beautiful of all the corner-stones in this series. Like the others it should be early laid, but not until the **child is grown, is its strength or extent felt.** Thus, (1) truth in speech and thought leads to (2) honesty of life which shuns (3) all forms of hypocrisy, and, through (4) avoidance of excess, makes (5) self-restraint possible; for such manner of life is obtained by the practice of (6, 7, 8) three habits of action and thought, which united with (9) fairness to others makes one, not only (10) necessary to his or her own place, but wins for them (11) the confidence of, and the power to create happiness for others, till finally as life widens the (12) faculty of worship and appreciation is developed, until every half-known law or half-comprehended goodness is the "vision of some marvel come to light." There are twelve corner-stones mentioned in that long sentence. Can you pick them out as numbered?

Reverence to **God** is shown (1) in honoring Him by a good life, (2) by appreciating all He has made, (3) by never speaking carelessly or in fun of Him, and by never swearing. "Slang" begins in imitation of others and leads to profanity; careless thinking and talking about sacred things or the dead or heaven is also irreverent. Don't say "by" anything.

Reverence next your **parents** and **teachers**, as older and wiser than and devoted to you. Be respectful to all older persons.

Reverence all the **impulses** that spring up in a playmate's heart. Don't laugh at or snub awkward attempts in yourself or in others to be good. Unfold every feeble wish into action. Reverence every form of **beauty** and **wisdom**, great books and all of **nobility**, **truth** and **character** that is above you: then you will not pay respect to persons simply because of their position, nor will reverence become superstition or idolatry. Reverence also your own **nature**, which is to help others. A child who feels no reverence is neither respectful nor brave, but rude, ignorant and self-conceited.

Tell the story of **Christ** and the elders in the temple, of his obedience unto his mother, his intercourse with publicans and sinners, and of the box of ointment; for he revered the good that lay beneath the evil in those he knew; his submission, unto what he thought was God's will, was still another form of reverence.

Ask the children if their **present irreverence** is not want of sympathy and observation. Let them compare their idea of an ideal with what it was two years before, and see if it is not now something better. Thus reverence grows with knowledge.

Let the children give reasons why reverence is due to **God** and to **others**. Then show them why it is due to **one's self**, because of our God-given powers and possibilities and not because of our actualities.





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